

NINETEENTH ANNUAL REPORT

(TWENTIETH YEAR)

OF THE

Hawaiian Historical Society

FOR THE YEAR

1911

WITH PAPERS READ AT THE  
Annual Meeting, January 29, 1912

AND AN INDEX OF THE PUBLICATIONS  
OF THE SOCIETY



HONOLULU  
PARADISE OF THE PACIFIC PRINT  
1912

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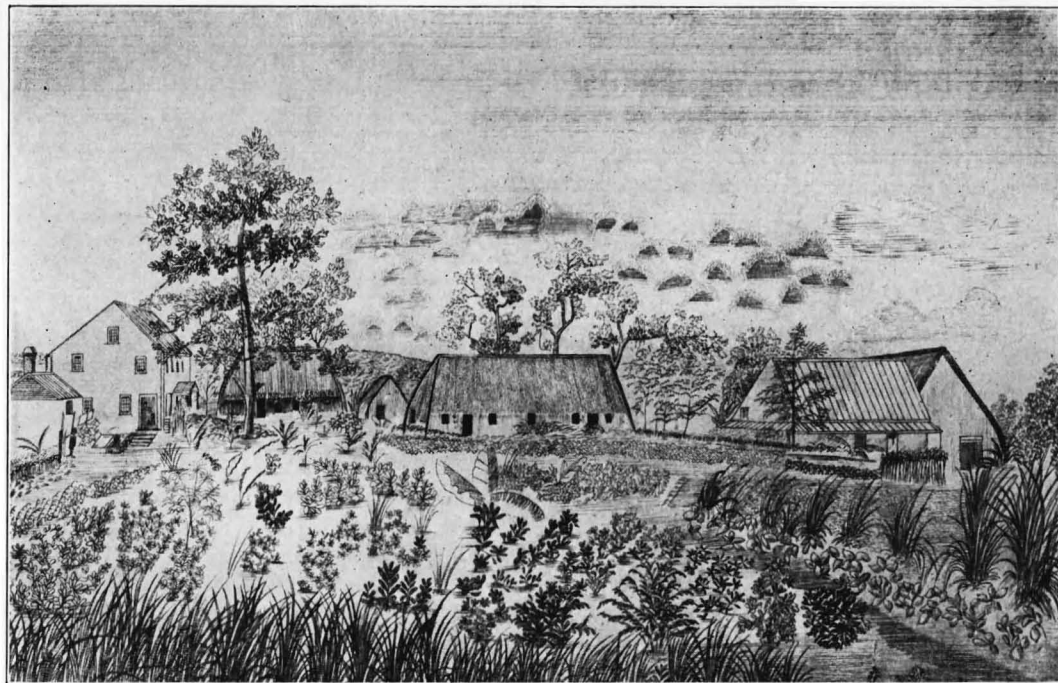
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THE FIRST SCHOOL BUILDING AT HILO—THE GRASS HOUSE IN THE CENTER.  
(From a copperplate engraved at Lahainaluna.)





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## Annual Meeting and Treasurer's Report

The annual meeting of the Hawaiian Historical Society was held on the evening of January 29, in the University Club rooms. It was a very interesting meeting, at which the regular annual reports and the following papers were read: "New Facts Concerning the Care of Kamehameha I in His Infancy," by Prof. W. D. Alexander; "The First Twenty Years of Education in the Hawaiian Islands" by Rev. W. D. Westervelt; "Great Barrier Island, New Zealand," by Francis J. Green. The following officers were elected:

President, George R. Carter; vice-presidents, A. F. Judd, W. D. Alexander, Montague Cooke; corresponding secretary, H. M. Ballou; treasurer, W. D. Westervelt; recording secretary, Professor Edgar Wood; trustee of the Library of Hawaii, A. Lewis, Jr.; members of board of managers, Chas. H. Hitchcock, N. B. Emerson and Bruce Cartwright, Jr.

Following is the treasurer's annual report for the year ending December 31, 1911:

### RECEIPTS.

Balance from last year.....	\$ 41.55
Interest on McBryde Sugar Co. bond.....	120.00
Sale of books, reports and papers .....	72.05
Membership dues .....	129.00
Gifts Dr. W. D. Alexander .....	50.00
Gifts W. D. Westervelt .....	20.00
	<hr/>
	\$432.60

### DISBURSEMENTS.

Printing annual report.....	\$153.85	
Postage . .....	9.65	
Collecting dues .....	3.70	
Librarian . .....	50.00	
Rent 12 months .....	120.00	
Janitor 12 months .....	20.50	
Binding .....	1.50	
Stationery . .....	5.50	\$ 364.70
Balance (in bank) .....		67.90
		<hr/>
		\$432.60
Amount of balance in savings bank.....		\$ 394.18

Respectfully submitted,

A. LEWIS, JR.

*Treasurer.*

## REPORT OF LIBRARIAN

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To the Officers and Members of the Hawaiian Historical Society:

Gentlemen—The conditions of a year ago still prevailing, the work of the librarian has necessarily been restricted. The accessions of the year besides the reports of the American Historical Association, of the Bureau of American Ethnology, and the publications of various societies, include a number of valuable works which should have mention.

"The Polynesian Wanderings," by William Churchill, published in 1911 by the Carnegie Institution of Washington, is one of these. The character and scope of the work is hinted at in the sub-title, "Tracks of the migration, Proto-Samoan content of Efate and language of Melanasia."

"A Bibliography of the Literature Relating to New Zealand," 1909, has been received as a gift from Mr. Alexander H. Turnbull of Wellington.

From the Bishop Museum we have the publications of the past year, including Mr. Brigham's "Ka Hana Kapa, the Making of Bark-Cloth in Hawaii," 1911, together with the color plates illustrating it, which are separately published.

Mr. T. G. Thrum has given the Hawaiian Annual for 1912, thus completing the file to date. Complete files for eight years of Ka Nupepa Kuokoa have been arranged by your president and bound, without expense to the society. Mr. Westervelt has also added to the files of newspapers, bound volumes of Kuakoa Home Rula, 1908-9, and Aloha Aina.

The membership of the society, which was 144 at the close of last year, is now 148. Seven were elected to membership during the year; there have been two deaths and one resignation.

The librarian has partly completed for the catalogue of the Honolulu Library an index to the publications of the Historical Society, which will be duplicated for the catalogue of this society. Other work on the catalogue is also under way, the completion of which it is hoped can be reported in a short time.

Respectfully submitted,

EDNA I. ALLYN.

December 31, 1911.



# The Birth of Kamehameha I.

BY W. D. ALEXANDER.

---

During the months of May and June of last year several articles appeared in the "Nupepa Kuokoa," giving the story of the birth and concealment of Kamehameha I. during his childhood. This story has been handed down by oral tradition in the Kaha clan, which is represented by several well known families in Honolulu. It differs materially, however, from that published by the historian S. M. Kamakau in the "Kuokoa" in 1867, which was accepted by Fornander, and remained undisputed until last year.

Nearly all accounts agree that Kamehameha was born at Ainakea, Kohala, on a stormy night in the month of Ikuwa, or October, while Alapainui was mustering his army for the invasion of Maui, between the years 1736 and 1740, A. D. It was believed by the Hawaiians that thunder, lightning and rain were wont to signalize the birth of a great chief.

According to Kamakau, during the din, confusion and darkness of the storm, he was stolen from his mother's side by Naeole, the chief of Halawa in Kohala, who slyly lifted the thatch on the side of the house, rolled up the infant in a piece of tapa-cloth, and carried him away. Thereupon, as Kamakau says: "They searched all over Kohala, and burned many houses," until at length Naeole confessed that he had taken the child. He wished to have the honor of being the *kahu* or guardian of the young prince. It is said that his theft was condoned, and that he was allowed to keep the child, and act as his *kahu* until he was five years old, when he was taken to Alapai's court, and there brought up. Kamakau says: "Kamehameha I. was brought up at Halawa. Naeole and Haumakoki were the persons who took care of him. Their descendants told the history to many persons. The story is without doubt." Such is the Kamakau tradition.

The other version of the story, handed down in the Kaha family, was not published until last year, when it was called out by the republication of Kamakau's story in the "Nupepa Kuokoa Home Rula" of Feb. 10, 1911. When this article was shown to Mrs. Kamaka Stillman, two months later, she dictated what is claimed by all the branches of the Kaha clan to be the true version of the affair. Her story called forth not a little

controversy in the Hawaiian papers, but was confirmed by certain old *kamaaina* of Kohala.

The substance of it is as follows: To make the situation clearer, it may be well to premise that Alapainui had gained his position as Moi of Hawaii by a civil war in which the legitimate heirs to the throne, the two sons of Keawe II., had been killed. As soon as he was firmly established in authority as Moi, he caused their two sons, viz; Kalaniopuu, afterwards Moi of Hawaii, and Keoua, the father of Kamehameha, to be brought to him, and kept at his court, where they were treated as high chiefs, and especially trained in the arts of war. The mother of Kamehameha, Kekuiapoiwa II., was a niece of Alapai, being the daughter of his brother, Haae, and Kekela-o-kalani (w), who was a daughter of King Keawe II.

According to this tradition, after having lived with Keoua a long time without having any children, Kekuiapoiwa made a visit to the court of Kahekili, the great king of Maui. After her return certain morbid fancies of hers attracted attention, and Alapai sent his *kahuna* to investigate the case. The *kahuna* returned and reported to his master that she would have a child who would be a "*keiki kipi*," a rebel, and a "*keiki luku i na'lii*," one who would slaughter the chiefs, &c. On hearing this prediction, he ordered his *ilamuku*, or executioner, to be on the watch for the birth of the child, using the figurative expression, which has been handed down in the family: "*O-u aku i ka maka o ka wauke oi opiopio, o nui auanei a kawowo aku*," i. e. "nip off the bud of the wauke while young, lest it grow large and spread out." It will be remembered that infanticide was fearfully prevalent in Hawaii in the olden time.

Kekuiapoiwa, having heard of the plot, sent for Kaha-opulani (w), a distant relative, and consulted with her how to conceal the child from Alapai's men. They took a *kukini*, or king's runner, into their confidence, and gave him secret instructions where to carry the infant as soon it should be born. Meanwhile Kahaopulani with her mother, Hiku-i-ke-kualono, and her little daughter, Kuakane, retired to a cave in the great *Pali Hulaana* in Awini, on the extreme south-east coast of Kohala, where she awaited the coming of the royal babe. As soon as the runner arrived with the child, she took him and covered him with a bunch of *olona* fibre, or native hemp, to conceal him from his pursuers. Sure enough they soon arrived, and asked her: "Have you not seen a man running by here?" She answered "no," and the pursuers passed on. Then she took up the child, and performed the usual ceremony and offered the prescribed pray-

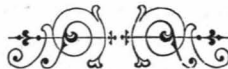
ers used at the birth of a high chief, which are given in David Malo's "Hawaiian Antiquities," p. 181. Her mother, Hiku, then went outside of the cave, and prayed to the gods that the signs of a chief, the rainbow and the cloud-forms, *punohu* and *uakoko*, should go back to Ainakea, and no longer stand over the place where the young prince was being nursed by Kahaopulani, lest Alapai's kahunas should see them, and be guided by them to his hiding place.

Her prayer was answered, and the secret was kept for several years, until it was deemed safe to bring the child back to his parents. He was nursed together with Kahaopulani's little daughter Kuakane, who was therefore his foster sister, (*hoa-ai-waiu*), and during that time he went by the name of Paiea. ....

In support of the above statements passages are quoted from the old *meles*, particularly the "*Koihonua Ha'i-kupuna*," which mentions Ainakea as the place of his birth, and his concealment in the pali of Awini, under the name of Paiea, &c. According to this tradition, Kahaopulani afterwards served as nurse to Kamehameha's younger brother, Keliimaikai, whose kou calabash has been kept by her descendants ever since as an heirloom.

I may add that Mrs. Kamaka Stillman is a great granddaughter of Kuakane, mentioned above, and also that a century ago Capt. George Beckley, who has many descendants living here, married Ahia, the grand-daughter of Kahaopulani's twin brother, Kahakuai-akea.

On the whole, the weight of evidence seems to be in favor of this version of the story. The long delay in publishing it may perhaps be explained by the extreme reticence of the old Hawaiian aristocratic families in regard to their family traditions and genealogies.



# A Maori Battle Ground

BY FRANCIS J. GREEN.

(With original translations from the ancient Maori.)

“TO THE STAR REHUA.”

(*A song for the war-canoe.*)

“Hunt out the Men of the Land,  
And watch o’er the Men of the Sea!  
Hunt out the Men of the Land,  
And watch o’er the Men of the Sea!

Shine through the night your baleful light,  
Dark lies the shore near at hand;  
Shine through the night your scourging light,  
Hunt out the men from the land.

Sons we are of the Sea,  
True sons we are of the River.  
They are but low born men,  
Hunt them out from their cowardly cover.  
Sons we are of the Sea,  
True sons we are of the River.”

The Great Barrier Island is at the entrance of Hauraki Gulf, New Zealand, about fifty miles from the City of Auckland. The Pacific breaks on its eastern beaches; to the south, sixteen miles away, Coromandel Peninsula stretches out an eager hand, while thirty miles across Hauraki Gulf to the west lies the mainland of the North Island of New Zealand.

Kauri, rimu and puriri trees cover the high slopes, for the island is mountainous throughout its entire length of twenty-two miles. Over these trees creepers festoon themselves and epiphytes lodge in the forks of their branches or dangle, basket-like, at the end of hanging cables. Tree-ferns and nikau palms, climbing ferns and thorny bush-lawyer, fuchsia and clematis and the brilliant kowhai mat and tangle themselves together, lancewood and supple-jack fight a deadly silent battle for the sunlight above, until finally the light is so filtered that the ground below receives barely a gleam and is always dank and slippery.

Then come the great open spaces where the sunlight blazes



down upon fields of white flowering manuka, here scattered in clumps, there growing so thickly that one may walk about on the tops of the matted branchlets three feet above ground. At another part of the island are masses of dark volcanic rock and whole mountains of glittering white quartz; again, the green hillsides are scarred with red and yellow wounds where landslides have occurred; there are unexpected little mountain torrents tumbling along through ravines beautiful with tree ferns and clematis; there are boiling springs, to which the few inhabitants resort for all sorts of ailments and bathe *au naturel*—and always, wander where one will on the high slopes, the sea is below, blue and emerald, flashing with white combers or calmly reflecting every drifting cloud.

The shore is broken into bays and coves by high volcanic headlands. There are stretches of white sand or pebbly beach shaded by the spreading pohutukawa; at Christmas time the deep green foliage of these trees is crowned by masses of crimson blossoms, and among them the parrots riot and scream, the parson bird whistles cheerily and the bees are countless, for these blossoms overflow with honey.

Near the southwestern extremity of the island there is a bay, a mile deep and two miles wide; the white man has named it Tryphena, and it is of this bay I would speak. Here, generations before the white man came to New Zealand, there lived a Maori tribe. Late one night, in this olden time, a stray marauding party from Coromandel Peninsula across the straits, landed and slept on the shore. The watchers of the Men of the Land discovered the sleeping intruders and before dawn they were all slain—all save one, who escaped to carry the ill news across the straits. Then the great war-trumpet of the Sons of the Sea was sounded throughout the Coromandel country and a war party eager for vengeance raced across the blue waters. When it returned the Men of the Land were no more. Such is the bare tradition as told me by the present descendants of these tribes.

The evidences of their long occupancy is everywhere; terraced hillside and mountain top, strata of bleached shells and fish bones extending deep down into the earth, defensive trenches thrown across points of land, and stone weapons and implements scattered afield. From a sea worn bank at the entrance of Tryphena Bay we picked out the barb of a spear, blackened and polished. It had been carved from human bone and it is within the range of possibility that the very piece of bone came

from the body of one of the men of the marauding party that had slept on the shore so long ago.

I stood on the high lookout place of the old fortification with this piece of bone in my hand and I saw the party from across the straits land and sleep. I saw the Men of the Land creep down through the black night. I heard the sweeping rush and the cry of the slayers—the “Na! Na! Mate rawa!” as the blow went home—then silence—and I heard the low rustle of the bush as the sole survivor crept stealthily away.

So the strangers were slain and the Men of the Land feasted. Yet they were in doubt, trembling with fear, for they were mindful that one man had escaped, and after the feast the Men of the Land prepared for the vengeance that must come from the sea. They strengthened the palisade and made their weapons ready for war while the women gathered the kumaras and stored them in the deep pits within the stockade; but even as they worked they would straighten their aching backs and gaze over the straits towards the mountains of Coromandel—and their voices were tremulous as they sang the song of preparation—

“From Tu, from Rongo the foe appears  
From South, from West, the foe appears;  
Cover it up! Alas!  
Cover it up! Alas!  
Cover the food all over the land!”

There were three stockaded villages around this bay; there are still three terraced hillsides. One, the High Pa, stood near the center of the bay and about opposite the entrance; near it, on the right there rose a smaller one, the White Pa, while at the very entrance the Rocky Pa watched over the sea path which led from the land of the foe.

This Rocky Pa formed the righthand point of the entrance to the bay. From a broad platform of rock, awash at high tide and sharp with barnacles and shell fish, great boulders of conglomerate rose a hundred feet into the air. Terrace crowned terrace, each with its fighting palisade planted deep and strong; jutting platforms of flat rock reached out, from whose vantage the warriors had but to strike downward; fighting pits were sunk everywhere to afford protection, and high above all and overlooking all rose a natural battlemented watch tower.

A deep pass separated this fortification from a similar but slightly larger stronghold; another deep ditch from bay to sea

and the hill rose toward the mainland, crowded with houses and food pits. Again, a quarter of a mile and a wide trench ran below a stockade; while a hundred yards along was the last palisade and ditch. Such was the Rocky Pa and here must the Men of the Sea strike first.

The Men of the Land gathered their families and food behind the stockades and thereafter watched. Day and night their sentinel stood on the lookout high over the terraces. Through sunshine and rain squall he leaned on his spear, his eyes ever set on the distant mountains. The time of fires passed, the night came and the moon rose; the day and night were divided and the moon sank low over the western water. Still he watched until the feel of the dawn was in the air, and then—

“Night! Night! Dark Night!” he sang,  
“O where can be the Day!

Seek it in the Sacred House, the Carved House,  
The House of the North East Wind.

Over the rolling hills,  
Over the crumbling cliffs,  
Over the flowing tide,  
Over the heaving sea,  
Through Wide-Extending Space,  
The Dwelling of the Spirits.

Yet wander warily!  
Beware the Fearful Ones!  
Shrink from the Glowing Ones!  
Avoid the Sea Monster!

Faint I hear through the night-fog  
The rustle of dry grass,  
The breath of the forest,  
The great Forest of Tane.  
Asleep is the tui, asleep is the wood-hen,  
Asleep are the moho and crow,  
Still and quiet are they, as when, hushed in fear,  
Maui left them and crossed the dark threshold  
Of the Woman of Night,  
The Goddess of Death,  
And was strangled within her grim portals.

I hear the dogs stir—  
Dog!  
A-u!

Bright moonlight alone.  
 Alone the Great Moon.  
 Space—and my shadow in the moonlight.

Be watchful! O be watchful!  
 Be wakeful, O my heart!  
 Lest they that sleep be slain  
 And day find naught but rolling smoke.

O singing sea below,  
 Shield us! Always shield us.  
 Wave to and fro your song,  
 O singing sea below!

I watch! Indeed I watch!  
 I see the night mist rising;  
 The first dim light flows upward.  
 The Day-Tide breaks against the Night!  
 The birds are calling through the mist!  
 Behold!  
 The day is breaking yonder—  
 A red day!  
 The sun is shining on you—  
 A red sun!  
 Awake! ye men of Hau Whenua:  
 The night is done.  
 Awake!"

Across the straits, the Men of the Sea had assembled their relatives and friends for the War of Vengeance. They danced the haka until the ground shook beneath their stamping feet; their young men watched beside their weapons throughout the night and told of the brave deeds of their ancestors and of the weapons in their hands—of the carved kotiate and the straight taiaha; of the patu, the great club with its inlaying of pearl shell. One brought forth a mere of polished greenstone, a precious heirloom in his family for ten generations, and spoke of its great mana—how the weapon itself knew of the approach of a foe and how it would tremble with eagerness in the hand for the push of battle: the "Man-Lover" it was named.

Then, stripped for war, the Men of the Sea were made tapu by the tohunga, and so consecrated to Tu, the War God, Tu of the Inciting Face, Tu the Consumer of Man. Finally, over them the tohunga repeated the Concealing Charm for a War Party:



"About you lies the darkness of my charm!  
 In the light you cannot be seen—  
 By the mind you cannot be known  
 By the ear you cannot be heard—  
 By their charms you cannot be found—  
 About you lies the darkness of my charm."

Closing with the adjuration:

"Kill your foes without restraint,  
 Bring them death without restraint.  
 Slay regardless without ceasing,  
 Slay like madmen without ceasing,  
 Slay them all without exception.  
 Bake them all without exception.

They are weak before your armstrokes,  
 They are weak before your weapons,  
 They are weak before a warrior,  
 They are weak before a war dance.  
 Weak they are before the Atua,  
 Weak they are before the Wise Man,  
 Weak they are before my witchcraft.

This is the night the owl flies low,  
 This is the night the dark owl flies;  
 This is the night their blood shall flow,  
 This is the Night of Fearful Cries:—  
 For blood the Evil Spirit cries—  
 For blood the Troubled Spirit cries.

The morning dawns on flowing blood—  
 The daylight shines on flowing blood—  
 From heaps of slain the blood pours forth—  
 From men and women slain.

O Night of Ill Omen for those, your foes!  
 O quiet Sea of Death!  
 O Quiet Dead!"

The Men of the Sea crossed the straits. Day after day their dark ranks broke against the palisades of the Rocky Pa: terrace after terrace they stormed with faces uplifted towards the next; canoe after canoe came and went, great vessels of fifty paddles, bringing fresh warriors to the slaughter and bearing away the

dead. The smoke of the glutted ovens drifted far out to sea and the Men of the Land melted away.

Then the Men of the Sea re-embarked and the Great Barrier Island was left to the birds of the mountains and the hermit-crabs of the beach. For the Men of the Land were no more.

All this I saw as I stood on the old lookout on the summit of the Rocky Pa and I remembered the words of an old Maori song:

“I lament!  
Crying my woe I gaze o’er the sea,  
Crying my woe I gaze o’er the land.  
The land is cold with sorrow,  
The sea is cold and still—  
The Pa is cold and desolate,  
The Cold Dead shroud the hill.”

And then I looked across the calm water towards the other side of the bay, and there I saw grassy fields and sheep grazing peacefully; there were the houses of settlers and a little school-house near the sandy beach—I could see the children racing about its doors—and I realized that the old order had passed away and the white man was now in the land.



# The First Twenty Years of Education In the Hawaiian Islands

BY REV. W. D. WESTERVELT.

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Archibald Campbell, a sailor who was in Honolulu in 1809, attempted to make a loom and teach some of the natives the art of weaving cloth. Kamehameha told his principal carpenter to help. This man, whose name was Boyd, refused, on the ground "that the natives should be taught nothing that would render them independent of strangers."

Campbell says again, "Another instance of this narrow way of thinking occurred when a brother of the queen's whose name I do not remember, but who was usually called by the white people "John Adams," wished me to teach him to read. Davis (Isaac Davis) would not permit me, observing—"They will soon know more than ourselves.'"

This seems to have been the prevailing idea concerning education, even to the time of the coming of the missionaries in 1820. Campbell's attempt in 1809 to instruct individuals appears to have been the first recorded effort put forth by any white man in this direction.

Another attempt to teach some of the chiefs is recorded in "Incidents of Hawaiian History" in the *Kuokoa* of 1869.

The story is that about 1810, "a young foreigner was left in Honolulu by his ship. He was greatly liked because of his youthful appearance and was taken as an aikane or intimate friend by the Prince Liholiho. He was called Luahine (this was John Rives, a French youth who came on a French ship). He was young and there were few foreigners, therefore he quickly became skillful in the Hawaiian language. He was helpful as a doctor for the chiefs. He was small, almost a dwarf.

"He started a school in English for the Prince. Three boys whose heads the Prince once knocked together and his foster brother were fellow students with the Prince. The young foreigner taught all of them the letters A B C, writing on pieces of paper given to each of the pupils. It was very difficult to explain the letters and secure the right pronunciation of each one. He taught three or four weeks; then the school came to an end for this reason. The teacher sharply reproved his royal

pupil, as was not fitting. Then there was a quarrel between them. The teacher said he would seek the death of the Prince for he had learned about death among the Hawaiians. He said this because he was very angry and they were talking hard against each other. The Prince, on fire with wrath, left the school and it came to an end. The two also stopped living together.

"The young foreigner sought another dwelling place and found it with Kaahumanu and her sister Ka-heihei-malie. There he found a wife and had two children."

At this time he was given the name Luahine by Kaahumanu and probably received the land which was held, I think, by some of his descendants in Manoa Valley near the place called *Ka Pali Luahine* or the precipice of Luahine.

One of the children was named Kahoa by Kaahumanu. The other was named Oana by Ka-heihei-malie. Among their descendants were several prominent Honolulu families.

During the first four months after the arrival of the missionaries in March, 1820, English schools were established in Kailua and Kawaihae, Hawaii; Honolulu, Oahu; and on Kauai, probably at Waimea.

The school at Kailua was established by Mr. Thurston and Dr. Holman. King Liholiho and his brother, Kauikeaouli, then five years of age, with several of the younger chiefs, and a son of John Young who ranked as a chief, were the scholars. "In three months the king was reading a little in the New Testament and five others were reading easy lessons in Webster's spelling book."

Mr. and Mrs. Bingham in May 1820 started a school for the children of foreigners who had native families in Honolulu.

Messrs. Whitney and Ruggles went to Waimea, Kauai, in July 1820, and there had the King Kaumualii as their principal pupil. His first letters written in 1820 are quoted in Bingham's Sandwich Islands.

Mr. Loomis "went to Kawaihae and engaged in teaching Kalanimoku" and some of his favorites.

Thus the first schools were started in the Hawaiian Islands. The instruction was entirely in English and was limited to a small number of pupils. "The English New Testament" as Mr. Bingham says, "was almost our first school book."

The school on Kauai was the only one where discipline was maintained and the instructors were expected to punish the unruly. Probably this was due to George, the king's son, who



may have told his father and the chiefs how schools were conducted around Boston.

The Chief Boki was an occasional student under Mr. Bingham in Honolulu. King Liholiho was a somewhat promising pupil when he came to Honolulu, but was also a rather embarrassing hindrance, for he objected to the missionaries "teaching reading and writing to the common people before he should himself first have acquired them."

It is worth while to note that foreigners had visited the Hawaiian Islands for thirty years, had settled among the people and had native families but had not done a thing toward educating them; while within four months after the arrival of the missionaries four English schools had been established in four important localities, each one able to influence the most influential people of the islands.

At once these New England teachers and preachers saw the absolute necessity of getting at the people in their own language if the real results of education were desired. To give knowledge of truth, to stimulate thought and to encourage intercommunication of ideas was the end in view, therefore all the members of the mission studied as diligently as they taught, and with surprising rapidity learned the pronunciation and the meaning of Hawaiian words and reduced the language to writing. This meant a very thorough renovation of the methods of spelling which had been adopted by the writers of the previous thirty years, and compelled the missionaries to make use of the printing press as soon as possible. They wrote down some of the words they were sure of, they translated a few Bible sentences and expressions and in the afternoon of Monday, January 7, 1822, the first printing was done in the Hawaiian Islands.

Keeaumoku, a very high chief, known among foreigners as "Governor Cox," "was instructed how to work the press and struck off the first impression printed."

This was part of a leaflet or spelling book of sixteen pages afterward printed more fully and later still called by the natives "Be-a-Ba" or The A B C book."

Five hundred copies of this primer were printed and at once used in instructing the chiefs in the fundamental principles of reading their own language.

This was the second step taken in the growth of the school system of these islands, and was immediately attended with remarkable results.

The highest chiefs were attracted by the wonderful new

wisdom and the ease with which it could be acquired. They could learn to read. They taught each other. They called for more and more of these marvellously interesting leaflets.

Our fellow members, Messrs. Ballou and Carter, in their paper on the "History of the Hawaiian Mission Press" state that by September of that year 2000 more primers were printed and distributed. Later there were editions of 3000, then 4000, and then in April, 1825, copies to the number of 20,000 were printed.

With these primers came the third step in the development of the public school system of these islands.

Dibble, in his History of the Sandwich Islands, gives a clear account of the schools founded upon these primers. The points which he mentions can be briefly summarized.

"One young man at least became attached very soon to each principal chief as a teacher."

"The train of any high chief was at that time sufficiently numerous to constitute a large school."

"The chiefs interested for the instruction and improvement of the people generally were not slow to send forth many of their attendants to become teachers in districts more or less remote."

"When they had taught a number to read, these teachers divided their districts and multiplied schools." Dibble gives an example.

"A young man named Moo, pipelighter to the high chief Hoapili, was regarded as a rather bright scholar. Hoapili sent him to Puna, Hawaii. He collected a school. As soon as his scholars had made a little proficiency he sent out the best of them to the right hand and to the left to be teachers of other schools; and he continued this course until every village of Puna was furnished with a teacher."

This was done all over the islands. Sometimes the pupils were gathered around the teacher, who held the only reading book so that he could see the words properly, never dreaming that to his pupils every word upside down was right side up.

These schools were held in the afternoon. Dibble says, "Even in the days of heathenism the people rose early in the morning, accomplished their work by the middle of the day, then slept and spent the after part of the day in idle chat, dissipation and sport.

This part of the day formerly spent in idleness was natural-

ly chosen as the time for school, a noble substitution for the former idle and vicious practices."

These schools were an exceedingly important factor in aiding the missionaries in their work.

It was true that "the people learned no more than the teachers, who had only a shadowy idea of Christian truth, but they had some ideas and they taught the wisdom of the alphabet, and the sight of printed words which have been the eternal foundation of the best methods of imparting and receiving knowledge.

Dibble says, "Everything connected with instruction was inseparably connected in the minds of the people with Christianity."

"Not a few of the teachers gave to their scholars correct views of the leading truths of the Bible and of the way of life."

"The schools afforded to the missionaries important facilities of communicating with the people."

During these years of primary work there was necessarily a steady advance in the schools directly under the oversight of the missionaries, the schools to which teachers returned for new bread to break to their hungry scholars. Reading books, arithmetics and lessons in geography were prepared in addition to the parts of the Bible which the missionaries were hastening through the press as fast as possible. Everything printed, even to the small hymn book, was used for the enlightenment of the people.

A distinction arose between schools. Those taught by the missionaries and their wives became known as "station schools," sometimes called "select schools" while those which were under the care of native teachers were ultimately recorded in the mission annals as "common schools."

Looking back over the first ten years of missionary effort in these islands we face an appalling aggregate of duties well performed by the missionaries. There was first of all the regular work of the ministry with its round of numberless meetings, sermons and addresses; there was next the absolute necessity of an accurate understanding of the language; there were all the details of house building, and church building to attend to; there was the sympathetic care of the troubled and sick and the multitude of problems of public life; and then—the establishment of the public school system to awaken intelligent demands and then to meet the requirement. It was a mighty ten years work for these islands.

The next ten years saw the foundations laid for all the schools of a higher class which have since blessed these islands.

It was a rather remarkable thing to do, but the missionaries did it. They established a high school and theological seminary at Lahainaluna for the best pupils they could get out of the intelligence which had fed on primers and leaflets and sermons.

The design in substances was; first, "to instruct young men that they may become assistant teachers of religion;" second, "to disseminate sound knowledge embracing literature and science;" third, to qualify native school teachers for their respective duties; fourth, "it is designated that a piece of land shall be connected with the institution and the manual labor system introduced as far as practicable."

The vote to establish such a school was passed at the general meeting of the mission in June, 1831. Lahaina was selected as the place and Rev. Lorrin Andrews was set apart for the work. He and his associate, Mr. Richards, selected Lahainaluna.

They could not wait for anything like permanent buildings.

Dibble says: "A shed or booth made of poles and grass was thrown together as a screen from the sun to answer for a time as a school house. A house for the teacher (Mr. Andrews) was constructed in the usual native way—and the school went into operation as early as the 5th of September. A selection of scholars from the different islands constituted the school. They had been for the most part teachers of common schools and were the best of that class of persons, and yet their qualifications were exceedingly scanty. They were poor readers, could write only a miserable hand, and had been taught only the ground rules of arithmetic, and those very imperfectly. They were all adults and most of them married men.

The Oahu Charity School was started in 1833 in Honolulu under the care of Mr. Andrew Johnstone, a member of the mission. The story of the splendid work of this school has been well told in the paper read before the Historical Society in 1900 by our careful historian, Professor W. D. Alexander, LL. D. Therefore I simply call attention to it that we may see the foothold which the missionary ideas of education had already secured in the minds of all kinds of members of the community. A free school, chiefly for the half-caste children of the town—the first real public school of the Hawaiian Islands—was supported by the foreign residents and shipmasters. "A number of boys came to the school from California and from the Russian settlements of the Northwest Coast."

The missionaries and their wives had to enlarge their plans to meet new exigencies.

Dibble says that about this time the peculiar system of instruction at first adopted by the natives "crumbled into ruins."

Probably Dibble was as well informed as any man in the islands concerning the condition of common schools, and there can be no doubt but that both teachers and scholars were fast losing interest in education. They had finished the primer. They had "graduated" at the very beginning of the real evolution of public schools. It is a mistake, however, to think that the common schools were given up. They were in an extremely chaotic condition, but it was an evolutionary chaos, out of which better things were growing.

Bingham, on page 457, says:

"The indispensableness of the schools under native teachers, imperfect as they were, not being fully understood by all, these schools were in some instances suspended by the missionaries on the supposition that they had done their work. Still the efforts of the mission in the cause of education were undiminished, especially in raising the qualifications of teachers and furnishing books."

The resourceful band of missionaries advanced mightily in their plans to meet the exigency. They established "station schools," that is, they enlarged the plan of instruction under their immediate supervision.

The first native teachers had been sent out by the chiefs. These teachers sent out those whom they had taught. It was beyond all question evident that these teachers and these schools must have oversight. There were no persons in the islands to take this oversight but the missionaries. We must remember that many of these missionaries were school teachers rather than preachers.

In 1833 the general meeting in Honolulu passed the following resolution.

"In order that we may make the best distribution of our time and strength and also to give the people a specimen of our method of constructing school houses and communicating instruction, be it resolved, that the members of each station be allowed and recommended to build a convenient school house at the station."

Each station was allowed \$20 to aid in contributing materials for building.

The mission would not allow any compensation to natives who might become assistant teachers in these schools, because they were teaching their own countrymen, who ought to provide for their support. "A small premium of books could be bestowed on faithful teachers."

This condition was soon modified so that "support might come from chiefs and people and clothing in cotton cloth could come from its mission." Later, in 1836, fifteen school houses, costing \$200 each, were authorized and \$100 to \$150 were allowed to each station.

One of the great reasons for the success of what was called "The Sandwich Island Mission," was this continued effort to make the people do what they could for themselves and at the same time give needed aid. These schools were at once called "station schools." They were practically very low grade normal schools. Just how they were started and in what makeshift houses they were located is not evident from the records before 1836.

However, in 1834, one year after the advanced station schools were planned, the king and high chiefs became so assured of the need and benefit of such schools that they agreed "to set apart land for school buildings and aid in erecting them, and assist in supporting the teachers."

This was the commencement of regular schools supported by the government, and probably was also the definite shaping of the mission work into what was known as the apana or district plan of work. Many of the lands outside of the mission station came under the control of the station in connection with the schoolhouse used week days and Sundays.

The gift of lands and houses was a great uplift to the progress toward good schools, but the support so readily promised by the chiefs was frequently carelessly given, and the real burden fell on missionary shoulders. They seemed to have marvelous readiness to enter every opportunity which opened the door a crack as well as ajar.

The American Board of Missions was so well pleased with the educational development that a special gift of \$1,500 was sent from Boston to aid this station school plan.

It is interesting to note how these station schools were carried on. I have not had time to look into conditions in other places beside Hilo and Puna, but in studying the conditions in these districts to find out the origin of the Hilo Boarding School, which has done excellent work for the last seventy-five years, I have learned that fully 2500 pupils were being cared for in the common schools of these districts, and that the teachers were given regular instruction in the station schools. This was accomplished by half the teachers going to Hilo to study while the other half carried on the common schools. One group of teachers received instruction four months and then gave

place to the other group, who received their four months' assistance. It is stated that about fifty men at a time were in this station school for teachers.

The missionaries were not narrow in imparting wisdom. They gave as valuable and as thorough lessons in regard to health as they could make their teacher pupils understand. They taught arithmetic and geography and history as fully as the comprehension of the scholars permitted. They made the scriptures supreme and every day required each student to learn a Bible verse, which was explained and discussed.

Another branch of station school work included instruction in the spelling book and up, for adults of both sexes residing within a radius of two or three miles from the station. The average attendance at Hilo was about 150 scholars. There was also a school for children. Later, in 1837, the "General Meeting" in Honolulu expressed its idea of the value of this branch of the station work in the following resolution:

"Resolved, That the first and best energies of the teachers be devoted to the instruction of children, and that prompt and persevering efforts be continued to bring all the children of the nation who are of a suitable age under a course of instruction \* \* \* and that a daily school for children and another for teachers be kept in vigorous operation at each of our stations where it is practicable."

Another important part of the station school system was the time devoted to instructing native helpers so that they could teach the common school teachers and aid intelligently in various kinds of meetings.

Mrs. Coan and Mrs. Lyman had sewing classes. Mrs. Coan established and carried on a girls' boarding school for a number of years. Mrs. Lyman gave four evenings a week to teaching teachers in arithmetic.

Thus the fifth step in the school system of the Hawaiian Islands had come to stay. First, there were the English schools, taught by the missionaries and their wives; second, the mission schools in the Hawaiian language and the scattered individual teachers and scholars; third, groups of scholars and the first common schools; fourth, a high school and better teachers; fifth, station schools with common schools all around them and dependent upon them.

During the second decade of school development, i. e., from 1830 to 1840—several select schools appeared, stamped with the approval of the General Meeting of the Mission.

Two of these have been mentioned, viz: Lahainaluna,



started September 5, 1831, and for eighty years continuing as one of the most useful influences in the development of the islands in many directions. The Oahu Charity School, commencing in 1833, was the second organized school. Then came a "female school for the wives of students in the High School," i. e., Lahainaluna School. This was the forerunner of all the girls' schools which for many years have tried to prepare young women to work by the side of young men educated in other schools.

In 1836 Rev. D. B. Lyman of Hilo felt the need of a closer touch with the boys who might be prepared to attend the High School at Lahainaluna. This idea was "in the air" all over the mission field and earnest discussion had been held concerning the establishment of boys' boarding schools.

According to a vote of the General Meeting in June, 1836, the mission station in Hilo was authorized to organize such a school, which should be a "feeder" for the High School at Lahainaluna. It was easily seen that Rev. Titus Coan, who was Mr. Lyman's associate at Hilo, was par excellence the preacher, while Mr. Lyman was preeminently the teacher.

Mr. Lyman had "two native buildings" erected at once, "at an expense of \$160, including cost of seats, desks and other appurtenances." This school had to depend upon the manual labor of its pupils, and was fortunate in having at its head a man of sufficient wit and invention to meet the multitude of exigencies.

Such an experiment as this was carefully watched by the high chiefs who soon set apart forty acres of land for the use of the school. It is worth noting that the land and its ancient water rights were "considered" as the property of the school until in 1848 the constitution of 1840-1841 and the legal technicalities arising from the few written laws raised the "land question." The teachers saw that they were in danger of losing their "verbal gift," but in 1848, after a corporation was formed, the government issued deeds and for many years gave financial aid in one form or another.

Thus all through its history the school has enjoyed uninterrupted possession of its land and water rights.

Mr. Lyman humorously gave a summary about fifty years ago which still holds good. He said: "Our pupils have gone from one extremity of the islands to the other (and he might have added, 'to foreign lands'), occupying positions as 'clergymen, missionaries, judges, lawyers, legislators, school superin-



tendents and teachers, speculators, clerks, constables, farmers, teamsters, loafers and prisoners."

Very few universities can boast a better record than this of the Hilo Boarding School. There may be more individuals of each class, but the record is the same, including "loafers and prisoners."

Thus General Armstrong found no better model after which to pattern his great Hampton Institute as a training school.

Another very influential school was inaugurated during this second decade of missions in the Hawaiian Islands.

This was the "Family School" for the children of high chiefs. It was immediately preceded by a high chief's school.

In 1838 the king and chiefs asked that Mr. Richards become their especial teacher, and the mission voted to "approve the choice made by the king and chiefs and leave it entirely with Mr. Richards to accept or reject." In 1839 the mission voted to "approve of Mr. Richards continuing to be teacher of the chiefs according to his engagement with them the past year."

This arrangement was so beneficial that in 1839 the chiefs requested a school for their children with Mr. A. S. Cooke as the teacher.

Buildings were erected and a home for the young chiefs provided by Mr. and Mrs. Cooke.

Among those children were the kings Lot Kamehameha, Liholiho, Lunalilo, Kalakaua and Queen Liliuokalani, and also Bernice Pauahi Bishop and Queen Emma Rooke. Of all these, Queen Liliuokalani is the only one still in the land of the living.

Punahou School was proposed in 1839, but not until July 11, 1842, did it go into operation.

On October 8, 1840, the Declaration of Rights and the first Constitution were promulgated. On October 15, 1840, a school law was passed which was superseded by the law in the "blue book," passed March 21, 1841, which appointed a superintendent of schools all over the Islands, with school agents for each of the large islands. In this law there were twenty sections providing quite fully for teachers and their support, as well as for schools for pupils and parents.

I have passed over many points of interest while giving this condensed sketch of the first twenty years of schools and their development in these islands, but I think that this glimpse into the past is sufficient to help us realize a part of the wisdom and patient perseverance of the fathers in laying foundations for schools as well as churches.

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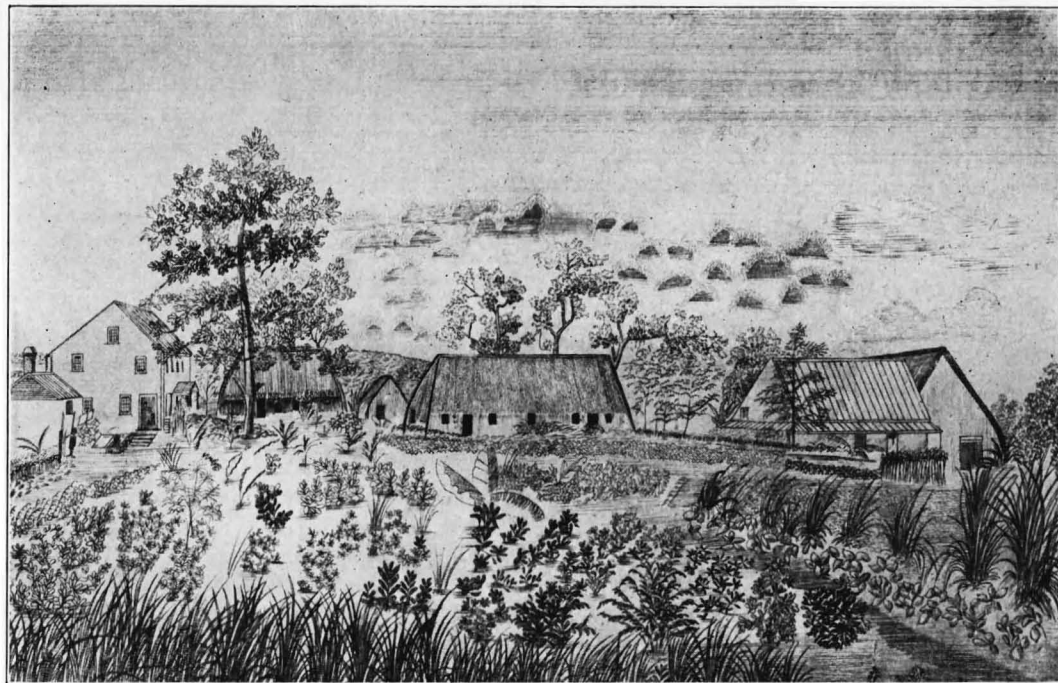
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